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Contents :

Plates

A Hundred Years of Jaina Journalism

JYOTI PRASAD JAIN

Curiosity may or may not have killed the cat, but there is no doubt that it is curiosity, man's desire and urge to know, which is the root cause of all human achievements in the spheres of philosophy, science, art and learning, and of the consequent progress of human culture and civilization. And, it is journalism, in its various forms, to which goes the principal credit of whipping up this urge to know, this thirst for knowledge. But for journalism, man's creative activity and stock of knowledge could not have made such rapid and unprecedented strides, as they have done, at least since the dawn of the modern age in the Western world. This turning point in the history of Europe, said to have been marked by the fall of Constantinople in 1453 A.D., sounded the death knell of the middle ages, characterised as the Dark Ages, by becoming the harbinger of the great Renaissance and Reformation movements which transformed life and thinking not only in Europe but came to have a tremendous impact on the entire world The invention of the printing press, which almost coincided with that event, and the consequent rise and spread of journalism, certainly came to be the most potent instruments of communicating and disseminating knowledge and ideas, thus greatly facilitating the success of those movements and the resultant temporal progress of mankind.

It does not, however, follow that upto that time man had been an uncivilized ignoramus all over the world. Far from it, India, Central Asia, Asia Minor, Egypt, China, Greece and Rome had known and enjoyed highly advanced civilizations for millenniums before the dawn of the modern age in Europe. It was, in fact, the stock of knowledge and rare gems of learning of the ancient world, now rediscovered and revealed, which inspired the leaders of the Renaissance and provided a solid base for them. Even the printing press had already been invented in China about the middle of the 9th century A.D.—the first known Chinese printed book dates 11 May, 868 A.D.

In Europe, however, Lawrence Jenson Coster of Haarlem in Holland was the inventor of the first printing machine which his servant, John Gutenberg, a German goldsmith, developed and printed the first book, a Latin grammar, in 1440 A.D., at Mayence in Germany, followed by the Bible in 1455 A.D. In England the art of printing was introduced by

William Caxton in 1475, who published his first printed book in English in 1476. In India, the first printing press was set up at Goa, on 6 September, 1556 A.D., by Juan Bustamonte under the patronage of the Portuguese Jesuit missionaries, and produced its first book in 1557. The art and science of printing have since made tremendous progress, it now being possible to turn out lacs of impressions per hour.

Journalism, too, was not quite unknown outside Europe. Even in mediaeval India and other parts of civilized Asia, the *Akhbars* (private or official news-letters) sought to keep the people informed about the happenings in different parts of the country, even outside it. But, journalism as a regular institution, and as we understand it today, is the product of the modern age and a sequel to the installation of the printing machine, the growth of the two having been almost interdependent.

The term 'journal' originally meant a daily register or diary, and gradually came to mean also a newspaper published daily, or otherwise, including a magazine which, in its turn, denotes a periodical publication containing articles, stories, poems, etc., by various writers The main purpose of the newspaper is the circulation of news, and its fore-runner was the news-letter which was a written or printed letter containing news sent by an agent to his subscribers. The earliest known form of journal was the 'gazzetta' (Italian and French), or 'gazette' (English), which was the name given to the first news-sheet published in the city of Venice in Italy, about the year 1536 A.D , and named after the small coin 'gazzetta', which was its price. The term 'gazette' came to be in general use for a jorunal, but is applied more particularly to publications of an official character, such as the London Gazette, the U.P. Government Gazette or the Union Government Gazette. Bulletins are also official reports of public news, generally for specific purposes, and when occasion demands. The term 'journal' comprehends all these various aspects, and the term 'journalist', though primarily meaning a newspaperman, includes the editor, reporter, correspondent, contributor, reviewer, etc., and 'journalism', therefore, means the profession of conducting or writing for public journals.

The first Indian journal is said to have been published at Calcutta on 27 January, 1731, but the first definitely known Indian newspaper was the Bengal Gazette, published from Calcutta in 1780 A.D. The earliest known journals published in the vernaculars were *Digdarshan* ad *Samachar Darpan* (both in Bengal) in 1818; *Miratul Akhbar* (Persian) and *Jam-i-Jahannuma* (Urdu) in 1822; *Udanta Martanda* (Hindi weekly) in 1826; and *Kalpataru Ani Anandvritta* (Marathi) in 1867

The Jaina community, although numerically a very small minority in the Indian population, is diffused in almost all the parts of the subcontinent. Its members are generally well-to-do, with a very high percentage of literacy and education and are engaged in almost all the learned professions, in industry, trade and commerce, in agriculture, arts and crafts. Moreover, they are the custodians of a very rich cultural heritage, representing one of the most ancient living religious and cultural systems of India. As such, they have been a living part of the mainstream of Indian life and benefited by and contributed substantially to the Indian re-awakening and renaissance and the struggle for freedom. Quite early in the day, therefore, they also realised the value of journalism, may be it was primarily for the benefit of their own community And, when they started publishing their journals, the latter soon multiplied, and came to be published in almost all the current major languages of the country and from almost all its provinces.

The first Jaina journal was the Gujarati weekly *Jain Divakar*, published in 1875 at Ahmedabad, the first Hindi weekly was the *Jain Patrika* (Allahabad, 1880), followed by the *Jaina* (Farrukhabad, 1884), the first Urdu weekly was the *Jivalal Prakash* (Farrukhabad, 1884), and the first Marathi paper was the *Jain Bodhak* (Solapur, 1884) which still survives and is one of the oldest living Jaina journals. The first English journal was the monthly *Jaina Gazette*, started in 1903 and continuing till 1950. The first in Tamil was the *Dharmasilana* (Madras, 1920), in which year were also published the first three Kannad journals, the *Jinavijaya* (Belgaon), *Vishvabandhu* (Mysore) and *Sarvarthasiddhi* (Bangalore). The first women's journal in Hindi, the *Jain Mahiladarsha* appeared from Surat in 1921, and the first Bengali magazine, *Jinavani*, from Calcutta in 1923

During this a little more than a hundred years of Jaina journalism, some 400 journals have seen the light of the day. Of these the weeklies numbered approximately 35, fortnightlies 25, monthlies 260, bi-monthlies 5, quarterlies 15, six-monthlies 5, annual 15, rest of unknown periodicity. Languagewise, some 275 were Hindi, 75 Gujarati, 25 Marathi, 15 English, 10 Urdu, 6 Kannada, 6 Tamil, 3 Bengali and 2 Sanskrit journals. Provincewise figures were Maharashtra 78, Rajasthan 77, Uttar Pradesh 75, Gujarat 45, Delhi 40, Madhya Pradesh 35, Bengal 25, Tamil Nadu 7, Punjab-Haryana 7, Karnataka 6, Bihar 6, Andhra 4, Assam 1, and Nagaland 1.

At present, about 125 Jaina periodicals are being published—Hindi 88, Gujarati 19, Marathi 7, English 7 (one of these being bi-lingual and two tri-lingual), Kannada 1, Tamil 2, and Bengali 1. Of these the monthlies

number 75, weeklies 18, fortnightlies 12, quarterlies 7, six-monthlies 2, annual 8 and uncertain 3. There is no daily, although a few attempts have been made, but with no success.

The veterans among Jaina journals, which are more than 40 years old and are still going on, are the *Sri Jain Dharma Prakash* (Guj., Bhavnagar, 1881), *Jain Bodhak* (Marathi, Solapur, 1884), *Jain Gazette* (Hindi, Ajmer, 1895), *Jain Mitra* (Hindi, Surat, 1898), *Jain* (Guj., Bhavnagar, 1903), *Sri Atmanand Prakash* (Guj., Bhavnagar, 1903), *Digambar Jain* (Hindi-Guj., Surat, 1907), *Jain Pracharak* (Hindi, Delhi, 1909), *Sri Jain Siddhant Bhaskar* (Hindi, Arrah, 1912), *The Jaina Antiquary* (Eng., Arrah, 1913), *Jain Prakash* (Guj., Bombay, 1913), *Jain Prakash* (Hindi, Delhi, 1915), *Jain Mahiladarsha* (Hindi, Surat, 1921), *Kachhi-dasa-Oswal Prakash* (Guj., Bombay, 1921), *Vira* (Hindi, Delhi-Meerut, 1923), *Anekanta* (Hindi, Sarsawa-Delhi, 1930), *Prabuddha Jivan* (Guj., Bombay, 1937), and *Jain Sandesh* (Hindi, Mathura, 1937)

Besides the reputed old-timers mentioned above, the quarterlies *Sambodhi* (Eng-Hindi-Guj.), *Tulsi Prajna* (Hindi-Eng.), *Jain Journal* (Eng.), *Tirthankara* (Eng.), *Jivabandhu* (Eng.-Tamil-Hindi), *Shodhanka* (Hindi), the monthlies *Shramana* (H.), *Tirthankara* (H.), *Titthayara* (H), *Jain Jagat* (H.), *Ahinsa Vani* (H.), *Kushal Nirdesh* (H), *Jinawani* (H.), *Sanmati Sandesh* (H.), *Kathalok* (H.), *Vallabha Sandesh* (H.), *Oswal Jain* (H.), *Kalyana* (Guj.), *Sramana* (Bengali), *Gurudeva* (Kannada), *Mukkudai* (Tamil), *Divya Dhvani* (Marathi), *Shravika* (Marathi), *Ratnatraya* (Marathi), *Shri Amar Bharati* (H.), *Sangam* (H.), *Sanmati Vani* (H), *Jain Path Pradarshak* (H.), *Samyakgyana* (H), *Trishala* (Guj.), and *Sudharma* (H.), the fortnightlies *Vira Vani* (H.), *Shramanopasaka* (H.), *Ahinsa Sandesh* (H.), *Anuvrata* (H.), *Jina Sandesh* (Guj) *Dig-Jain* (H), and *Shashvat Dharma* (H.), the weeklies *Divya Darshan* (Guj.), *Shwetambar Jain* (H.), and *Jain Jagaran* (H.), and the annual issues like the *Mahavira Jayanti Smarika* (H.-Eng., Jaipur), and *Arunodaya* (H.), amongst the 125 or so Jaina journals being published currently, may well be described as good Most of them are regular and generally contain readable matter. From the point of view of the standard of the articles, stories, poems, reviews, editorial notes, news and comments, the language, style and diction, and the paper, printing and get-up, these Jaina journals may be said to be satisfactory as well as progressive. Both in quality and quantity, they compare favourably with those sponsored by other communities, even with many in the general sector. A number of the Jaina journals are lucky in having for their editors learned, enlightened, broad-minded and enthusiastic gentlemen who take pains and consider it a labour of love, a majority of them being honorary workers

Among the pioneers and veterans of Jaina journalism, who are no more with us, the following names outshine—Pt. Lalan, J. L. Jaini, A. B. Lathe, C. Mallinathan, A. Chakravarty Nayanar, P.C. Nahar, Ajit Prasad, Br. Sital, Kamta Prasad, L. C. Jain, H. L. Jain and A. N. Upadhye, in English; Jiyalal Choudhry, Surajbhan Vakil, Pannalal Bakliwal, Gyan Chand Jaini, Gopal Das Buraiya, Gouri Lal Shastri, Babu Deo Kumar, Kr. Devendra Prasad, Padmaraj Raniwala, Br. Sital Prasad, Udayalal Kasliwal, Jugal Kishore Mukhtar, Nathuram Premi, Dulichand Parwar, Muni Jinavijaya, Chandabai, Dayachand Goyaliya, Chandrasen Vaidya, Bansidhar Shastri, Mangat Rai 'Sadhu', Mahendraji, Kamta Prasad Jain, Ajit Kumar Shastri, Chainsukh Das Nyayatirtha, Indralal Shastri, Mahendra Kumar Nyayachand, Ayodhya Prasad Goyliya, Nemichadra Shastri and Rishbh Das Ranka in Hindi; Jiyalal, Surajbhan, Jyoti Prasad Premi, Bholanath Darkhshan and Dipchand in Urdu; Chhaganlal Umedchand, Devchand Damji Kundalkar, Bhagubhai Fathchand Karbhari, M. J. Desai, Kunwarji Anandji Kapadia and Wadilal Motilal Shah in Gujrati; Hirachand Nemchand Dosi, Kallppa Bharmappa Nitive, Jivaraj Gotamchand Dosi, Raoji Sakharam Dosi, Jinadas Fadkule Shastri, A. B. Latthe, B. B. Patil, B A. Chogule, T. N. Pogal and J. R. Chavare in Marathi; M. Yellappa, Dharanendra and Shantarajappa in Kannad; T. Adinainar and A. Chakravarti Nainar in Tamil; and Pannalal Bakliwal in Bengali

Of the old-timers who are still with us and have been active in the field of Jaina journalism for more than forty years, may be mentioned —Moolchand Kishandas Kapadia (the grand old man of 95 years), Anandraj Surana, Brajbalaji, Sumatibai Shaha, Darbarilal Satyabhakta, Gulabchand Bhai, Parmanand Kapadia, Shantilal Vanmali Seth, Shrichand Rampuria, Jawaharlal Lodha, Phoolchand Shastri, Jagamohan Lal Shastri, Kailash Chandra Shastri, Vardhaman Parshwanath Shastri, Parmeshthi Das, Nahtu Lal Shastri, Agar Chand Nahta, Bhanwar Lal, Parmanand Shastri, Balabhadra and Jamna Lal. The present writer may also be placed in this group, having been associated with Jaina journalism for the last fifty years or so, not only as a contributor but also as editor of about a dozen different journals, currently connected with the editing of *Shri Jain Siddhant Bhaskar*, the *Jaina Antiquary*, the *Shodhanka*, *The Voice of Ahinsa*, *Anekanta* and the weekly *Jain Sandesh*. It gives pleasure to note that we are lucky to have in the younger generation of our journalists several very capable, progressive and enthusiastic servers of the cause, who, we hope, will outshine their forerunners.

The achievements of Jaina journalism, during the past hundred years have been many and varied. Its primary objectives have been:

to educate the Jaina masses and keep them abreast of the times; to help the Jainas to rediscover their enviable cultural heritage and to aid Jainological studies and research; to acquaint the non-Jaina public inside and outside the country with the religion and culture of the Jainas and remove misunderstandings relating to the latter; to help the preservation and maintenance of Jaina holy places, ancient monuments, cultural centres, institutions and social status; to agitate for the removal of social evils and raise voice for effecting useful and timely reforms in the religious and social practices of the Jainas; to bring about social and emotional integration of all the Jainas belonging to different sects and subsects, different castes or subcastes, or different classes and groups; and to help the social and emotional integration of the Jainas with the non-Jaina population of the country and make them become active participants in the struggle for freedom and in all the nation-building activities, Jaina journalism has succeeded in achieving all these seven objectives, though in varying degrees. If its success was only partial in some, there are others in which it has been considerable. Jaina magazines like the *Jain Hitaishi*, *Jaina Gazette* (Eng.), *Jain Sahitya Samshodhka*, *Shri Jain Siddhant Bhaskar*, the *Jaina Antiquary*, *Anekant*, *Shramana*, *Shodhanka*, *Jain Journal*, *Sambodhi* and *Tulsi Prajna* can be compared with the best research journals elsewhere. They have amply contributed to the advance of Jainological studies and research in particular and of Indological studies in general. That Jainology has come to be recognized as an important branch of Indology and Oriental studies, the credit goes in a large measure to the learned scholars who wrote for these journals as contributors or editors. Many pernicious evils have been eradicated from Jaina society and salutary reforms effected. The Jainas, their religion and culture are no more unknown or little known things for the non-Jaina world. Jaina public welfare, educational and charitable institutions have rapidly multiplied, and cultural centres and holy places developed. The Jainas have unequivocally identified themselves with the general stream of Indian nationhood. Social and emotional integration inside the community, too, has been effected to some extent. And, Jaina journalism has produced a number of very worthy journalists, and has also tried to coordinate itself with general Indian journalism to which it has given several journalists of good calibre as well

Despite these achievements, Jaina journalism has suffered from many handicaps, drawbacks and shortcomings. Almost all the Jaina journals are associated, sponsored or subsidised by one or the other sect, subsect, subcaste, institution or organization, practically none of them being absolutely independent, or run on commercial lines. The result is that everyone of them has a very limited circulation; those having

a circulation of a thousand copies or more are very few and are considered lucky. They, too, are self-sufficient only when they have not to pay any salary or even honorarium to their editors and any remuneration to their contributors. In fact, very few Jaina journals possess paid editors and except two or three none of them pays anything to their contributors. For the same reason, few of them get advertisements worth the name, and those that do get some, it is by way of donation or charity. Very many of these papers possess a narrow outlook and cater principally to the ideology of their sponsors and supporters. There are some very narrow-minded, die-hard conservatives, too, who oppose every change, reform or independent thinking and try to retard the progress that has otherwise been made There is also little of healthy literary criticism—reviewers of books generally fear lest they should displease the authors who, instead of thanking the critic, are prone to take offence easily, and despite sincere attempts of a number of broad-minded journalists in the matter of integration of the community, sectwise, castewise and ideologywise even within a sect or subsect, not much advance has been made. The list of desiderata is not exhaustive.

Yet, keeping in view the numerical strength of the community, the number and variety of its journals, the good work done, and the promise it holds, Jaina journalism, with its experience of more than a hundred years, occupies not an insignificant place in Inidan journalism. We hope it will play a conspicuous role in helping the progress of its culture, community and the Indian nation, and in promoting world opinion in favour of the Ahimsa culture and peaceful coexistence.

At the Feet of the Jina

Peace, at the feet of the Jina Nemi.

At the feet of the Jina, may ever I be
in meditation, worshipfully

Wherever my karmas deposit me,
a sandalwood temple or a cave darkly,
may there I behold His purity.

If ever the eye should see blindly,
may I know right vision is fled the body,
for Jina is the truth of soul reality
and truth exists for all eternity.

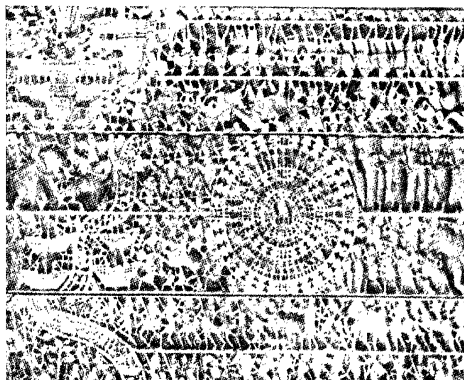
Ideal Jina, may I follow Him faithfully,
my thoughts, words and deeds a unity
of penance, restraint and non-injury
that leads from the birth and death misery
to the soul in bliss, everlastingly

O, lotus of His serenity......
when my life's meditation draws to a finality,
may my prayer for all heavy-laden be
that all share His peace that shelters me.

Peace of this Jina, especially
to the bleeding food-animal community
whose kin He spared at His wedding festivity.

In His compassion, yes, may all living things be
at the spiritual feet of the Jina Nemi.

LEONA SMITH KREMSER

Episode in Neminatha's life in Tejpala Temple, Mount Abu

Lord Neminatha Temples in Tamil Nadu

S. THANYA KUMAR

Lord Neminatha, the 22nd Thirthankara, has many temples dedicated by Tamil Jainas. Of these, temples at Thirumalai (North Arcot District) and at Mylapore (Madras) are ancient. In both the places Lord Neminatha is known by different names. At Thirumalai he is referred to as Sigamaninathara and in Mylapore as Mylainathara (Lord of Mylapore).

Thirumalai Temple:

Thirumalai is about 20 miles from Arni on the Arni-Polur Road in the North Arcot District It is a small village and 2 or 3 Jaina families are living here. The temple and the caves are under the Archaeological Survey of India Kundavai, a sister of Raja Raja Chola (A. D. 900) had granted many 'pallicandam' (endowments) to this temple. The temple also is referred to as Kundaval Jinalaya in the Chola inscriptions. Later Vijayanagara kings also gave grants to this temple. A king called Takada has renovated this temple. Thirumalai is also known by the names Srisailam, Vaigai Thirumalai, Sripuram, Palakundra Kottam, and Enguna Eraivan Kundram. The temple complex is located at the foot of the hills which adds to their grandeur. There are two temples at the foot of the hills at different elevation. (Plates 1-2) The temple at ground level is in highly dilapidated condition This temple is called Varthamana Temple. There are paintings on the Western wall. (Plate 3) The idol at *sanctum sanctorum* made of mortar is broken and only the supporting rods and bamboo sticks are now seen. At a little higher elevation there is another temple. On the side of the steps leading to this temple, there is an inscription cut on the surface of a big boulder. It is being protected by the brickwork. In this temple daily *pūjā* is performed. It is completely built of rock. There are two big granite idols of Thirthankara with Sasanadevis in the open mandapam of this temple.

On the side of the temple, there are rockcut panels (Plate 4) and way leading to Caves with their ceiling painted. The free end of the rock in front of the rockcut panels is supported by the brickwork. This temple

is known as Dharmadevi temple. In this temple there is also a rockcut panel of lord Gommateswara (Bahubali) (9th Cent. A.D.). (Plate 5) Next to this temple on the eastern side is the way leading to what is known as Araikovil (Cellular temple). On the ceiling of this temple there are beautiful paintings. (Plate 6) Major portion of them are not clear. Some of these paintings depict Samavasarana, (Plate 7) Lokasvarupa, etc. Water-springs are seen inside. From the remains on the raised platform in one of the three rooms of this Araikovil, one may perceive a mortar idol. On the western side behind these temples lie steps leading to the top of the hills. It is here that the tallest image of Lord Neminatha stands. This image is about 16½' high. (Plate 8) The image is carved on the outer surface of a big boulder. Later a mantap was built (11th Cent A.D.). (Plate 9) On the right side of this temple inscriptions are seen. This image, Jainas of this part believe, was carved out by the Panca Pandavas, when they camped at this hill, for their daily worship. (Here the author likes to point out that most of the hill dwelling places of Jaina ascetics which are usually far away from the towns or villages are commonly referred to as Panchapadava Malai and their stone beds as Pandavar Irrukkai.) According to the *Sthalapuranam* as found in Srisaila Mahathmium 8,000 Jaina monks once spent their *cāturmāsya* in this hill after migrating from Ujjain due to famine. At still higher elevation there is a small temple of Lord Parsvanatha. Near this temple there is a small spring which remains filled with the cool water throughout the year. At the topmost point near the Lord Parsvanatha temple, footprints are seen below a small tree, Plumiera Alba. According to the local tradition a pair of footprints represent that of Varathathacharya, the Ganadhara of Lord Neminatha.

Every year in the month of January, on the 3rd day of Pongal Festival, the anointing ceremony of the image takes place. On that day Jainas from nearby villages, gather in large numbers to worship the deity and to witness the anointing ceremony.

There is a big tank on the western side of the hills. Next to the tank facing the direction of the image of Lord Neminatha there are two sculptures. In the centre of one of them is a tall figure with Chola type of hair style, and in the other many ladies' figures. (Plate 10) It is believed that the tall figure is that of a person who was responsible for the temple atop the hills. Till recently *pūjās* were performed for these Images also by the hereditary 'Upadyas' of this temple. Now they [illegible] There is a Tamil work that sings the praise of Lord Neminatha of Thirumalai. It is known as *Sigamaninathar Anthathi*. (Full text is not yet published)

Mylapore Temple :

From literary and archaeological evidences scholars speak of a temple at Mylapore in Madras city which was dedicated to Lord Neminatha. The Jainas had a strong hold over Mylapore. Saint Sambandar also refers to the presence of Jainas at Mylapore. Many literary works praise Lord Neminatha of Mylapore and some of them are dedicated to Lord Neminath. His name is so closely identified with Mylapore that he was referred as Mylainathara (Lord of Mylapore).

Avirodhalvar, a Jaina poet of 14th Century has composed verses in praise of Mylainathara This work is called *Thirunoortu Anthathi.* Another work by Udeechi Thevar *Thirukkalambakam* also refers him. Gunaviva Pandithar, a Tamil Grammarian, dedicated his work to Lord Neminatha and it is called *Neminatham.* These show the influence of the Jainas in Mylapore. A commentator of *Nannool,* a Tamil grammar work was also a native of Mylapore and he is called Mylainathar. Udeechi Thevai refers Mylapore as Harikula Nayaganoor (Place of Lord of Harivamsa). There are *pathigams* that sing the praise of Lord Neminatha of Mylapore. All these literary references establish the influence of the Jainas and the importance of Neminatha temple of Mylapore.

The archaeological findings strengthen the literary evidences. It is believed that the present Santhome, where there is a deaf and dumb school, is the place where the Neminatha temple complex flourished once. It was very near to shore. The Jainas of Mylapore fearing sea erosion shifted the idols to the remote villages in South Arcot and North Arcot Districts The granite idol of 5' height with the artistically carved *prabai* is still worshipped at Jaina temple in Melsithamoor, the religious head-quarters of Tamil Jainas, near Gingee in South Arcot District. Bronze idols of Lord Neminatha (Plate 11) and Kushmandi are presently at Illangadu, a village near Vandavasi in North Arcot District. In the *peram* of the idol of Lord Neminatha there is an inscription which shows that the idol belonged to Mylapore. (Plate 12) The inscription reads as follows:

thirumailapuri serunthadu[1] *om jina*
sena acharya sri ....name

There was no sea erosion as feared by the Jainas of Mylapore. But Portuguese occupied the temple complex and completely destroyed

[1] Belonged to Mylapore.

Plate 1

Plate 2

Plate 3

Plate 4

Plate 6

Plate 5

Plate 7

Plate 8

Plate 9

Plate 10

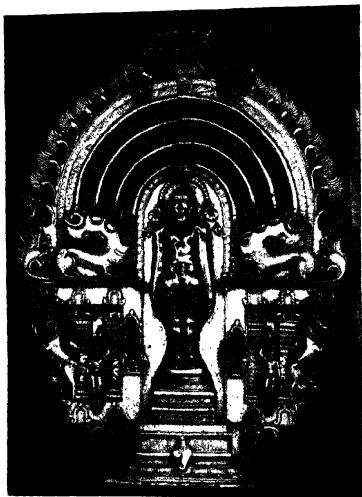



Plate 11

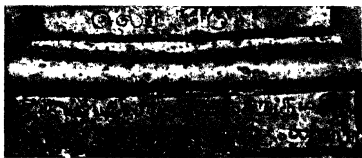



Plate 12

it. Later when Christian missionaries started settling in that area they excaveted many Jina idols and carved temple pillars of the Lord Neminatha temple complex. Father Hosten who personally supervised this excavation work has recorded in his book[2] that for want of funds he was not able to continue the excavation work and burried most of the idols in the site itself He also has recorded an inscription in Tamil which refers to the grant given to the Lord Neminatha temple. It is incomplete.

...vatapada neminatha swamek ku
kuduthom evai payanthebaraa...

The archaeological reports also show that many Jina idols were found in that site. Even now ancient Jaina families live around Mylapore and narrate the fate of the Lord Neminatha Temple handed down to them by their fore-fathers.

[1]*Antiquities of St. Thome and Mylapore*, pages 74, 175.

Mithila—The Heart of Jainism

MD. AQUIQUE

Mithila, variously known as Videha and Tirabhukti consisted of the erstwhile districts of Darbhanga, Muzaffarpur, Champaran, Saharasa, Purnea, north Monghyr, and north Bhagalpur, as well as the Terai under Nepal lying between the district and lower ranges of the Himalaya. She occupied a very influential and unique position in the body-politic of Aryavarta and her contribution to Indian civilization is considerably more remarkable than that of other parts of the country. Mithila played a very significant part in the history of Jainism for centuries, because Mahavira, the twenty-fourth Tirthankara of the Jainas, and commonly spoken of as "the founder of Jaina Church", was a scion of the noble family of Vaisali where he was born and had spent the early part of his life.[1]

Vaisali, the ancient seat of the Licchavis and the erstwhile capital of the republican Videha[2] is important not only on its antiquity but also on its association with Jainism. Vardhamana Mahavira, one of the great leaders of Jainism, was born at Kundagrama, one of the three districts of Vaisali[3] and belonged to the Jnatrika clan.[4] He, therefore, came to be known as Vesalie or Vaisalika meaning a native of Vaisali, or the firs citizen of Vaisali.[5] His father, Siddhartha, was the chief of Naya clant (Jnatrika clan) whose wife Trisala was sister of Cetaka, king of Vaisali. She is called Vaidehi or Videhadatta, because she belonged to the ruling family of Videha and hence Mahavira is also known by various maternal names such as Videha, Videhadatta, Videhajatya, and Videhasukumara.[6]

It is thus evident from the above accounts that Mahavira was an inhabitant of Vaisali (from his father's side) and a citizen of Videha or

[1] U. Thakur, *Studies in Jainism and Buddhism in Mithila*, pp. 80ff.
[2] For historical account of ancient Mithila, see U. Thakur, *History of Mithila*, p. 2ff
[3] For details of Vaisali, see *Ibid.*, Chap. III.
[4] Hoernle, *Upasagadasao* (*Bibliotheca Indica* series), pp. 3-6.
[5] *Sutra Krtanga*, I. 3.
[6] *Acaranga Sutra*, 389.

Mithila (from his mother's side).[7] According to the Jainas, Mithila or Videha was included in the Jaina Aryan countries. These countries were known as Aryan for it is said that the Titthayaras, the Cakkavattis, the Baladevas and the Vasudevas were born here. These great men are said to have attained omniscience in these countries and by attending to their preaching a number of people were enlightened and had taken to ascetic life.[8] In Vaisali Mahavira is said to have had a large number of staunch supporters and followers among the Licchavis and the Videhans.[9] Some of his followers appear to be men of the highest position. We are told in the Buddhist literature that even during the life time of Buddha, Mahavira had a great influence on the life of the people of Vaisali and Videha.[10] Besides Mahavira, Vasupujya, the twelfth Tirthankara, is said to have attained his *nirvāna* at Campapura (Bhagalpur) and Naminatha, the twenty-first Tirthankara was born in Mithila. Mahavira himself is said to have spent twelve rainy seasons in Mithila.[11] Mithila or Videha, therefore, has a much greater claim on Mahavira whose personality and teachings rapidly built up Vaisali as centre of Jainism and of the spiritual discipline and asceticism upon which it was based.

Besides the blood-relationship, which Mahavira had with the Videhans as shown above, there are certain other indications in the Jaina canonical texts which definitely point to the Videhans taking great interest in the Jaina Church. Nimi (or Nami or Nemi), the founder of the Janaka dynasty of Mithila[12] is represented in the Jaina *Sūtras* as having embraced Jainism. We are told in the *Uttarādhyayana Sūtra*[13] that 'Nami, the king of Videha (Mithila), humbled himself and eulogized by Sakra in person, left the house and took upon himself Sramanahood.[14] On the basis of these evidences, we can safely say that if not all, at least a section among Videhans, were ardent followers of this faith. Apart from the Videhans, the Licchavis along with the Jnatrikas must have come directly under the influence of the teachings of Mahavira. The cases of Trisala, Siddhartha, Cetaka, Cellana and others suggest that the Licchavis had a distinct sympathy

[7] For details of Mahavira's birth-place, see Jacobi, *Jaina Sutra*, pt. ii, (*SBE*. Vol XXII, Intro X-XII); Stevenson, *The Heart of Jainism*, 21-22, 28, also see U. Thakur, *Studies in Jainism and Buddhism* in *Mithila*, pp 81ff

[8] J. C. Jain, *Life in Ancient India as depicted in the Jaina Canons*, 250-51.

[9] B. C Law, *Mahavira*, p. 7ff

[10] *Vinaya* Texts (*SBE* XVII), p 108ff, also see U. Thakur, *op cit*

[11] *Kalpa Sutra* (Vide B. C Law, *op. cit*, p 32ff)

[12] For details of Janaka Dynasty, see U Thakur, *History of Mithila*, Ch. II

[13] IX. 61; XVIII. 45. (*SBE* XLV, pp 41, 87), also see Meyer, *Hindu Tales*, 147-69.

[14] For different views, see U Thakur, *Studies in Jainism and Buddhism in Mithila*, pp. 98ff

and respect for the Jainas. Furthermore, Cellana, one of the seven daughters of king Cetaka, was married to Bimbisara, with the result that both of them became ardent Jainas.[15] And the other six daughters of Cetaka who married to different kings are also said to have been strong supporters and followers of Jainism.[16]

Campa, the capital of Anga (modern Bhagalpur, a part of Videha in ancient times) was yet another important centre of Jaina activities where Mahavira spent three rainy seasons and where Vasupujya, the twelfth Tirthankara was born and died. There are signs of old and new Jaina temples of both the Digambara and the Svetambara sects built for Vasupujya and other Tirthankaras.[17] We are told in the *Uvāsagadasāo* and the *Antagadadasāo* that there was a temple called Punnabhadda at Campa in the time of Sudharman, one of the eleven disciples of Mahavira who succeeded him as the head of the Jaina sect after his death.[18] It is said that the town was visited by Sudharman, at the time of Kunika Ajatasatru who went there barefooted to see the Ganadhara outside the city which was again visited by Sudharman's successors.[19] It may thus be rightly said that it was through the ruling dynasty of Vaisali or the Licchavis that Mahavira got solid support from all directions in his early days, and "it was through them that the religion of Mahavira had spread over Sauvira, Anga, Vatsa, Avanti, Videha and Magadha, all of which were the most powerful kingdoms of the time".[20] The Buddhist works, therefore, do not mention Cetaka, though they have a lot to tell us about different aspects of Vaisali in general. Jacobi, therefore, rightly suggests that "the Buddhists took no notice of him as his influence......was used in the interest of their rivals But the Jainas cherished the memory of the maternal uncle and patron of their prophet, to whose influence we must attribute the fact that Vaisali used to be a stronghold of Jainism, while being looked upon by the Buddhists as a seminary of heresies and dissent "[21]

The Jaina sources also tell us that like the Videhans and the Licchavis, the Mallas were also devotedly attached to Mahavira The *Kalpasūtra* says that the nine Mallakis or Malla chiefs, like the Licchavis also observed fast and instituted an illumination to mark the passing away

[15] C. J Shah, *Jainism in North India*, p 88ff

[16] *Ibid*

[17] Dey, *The Geographical Dictionary of Ancient and Mediaeval India*, pp 44-45.

[18] Hoernle, ii, p. 2.

[19] C J Shah, *op. cit*, pp. 94-95

[20] *Ibid.*, p. 99 Dey, *Notes on Ancient Anga*, p. 322; Buhler, *Sects of Jainism*, p. 27.

[21] *SBE*, Intro XIII; C. J Shah, *op cit*, pp 99-108.

of the great Jina. From the *Antagadadasāo* we further learn that the Mallakis, alongwith the Ugras, Bhogas, the Ksatriyas, and the Licchavis, went to receive Aritthanemi or Aristanemi (the king of Videha?) the twenty-second Tirthankara when the latter had been to the city of Barvai.[22] And, this was also the case with the Ganarajas of Kasi and Kosala.[23] Bimbisara, Nandas, Candragupta Maurya, Samprati, Kharavela and other powerful rulers are also represented to have been associated with the Jaina Church of Mahavira in the successive periods.[24] During Gupta period and also later on Jainism flourished to a great extent. But by the 13th and 14th centuries A.D., the influence of the Jainas practically becomes non-existent in Mithila and the adjoining regions.[25]

The creed (Jainas) has left a large number of antiquities which are scattered all over Northern India. But so far Mithila is concerned a very few remains are available, which do not help us much in presenting a connected history of Jaina art in this part of the country. Archaeologically, the modern site of Vaisali (a part of ancient Mithila) is entirely devoid of any remains belonging to this religious order. We have however, several references to Jaina antiquities in Vaisali and its suburbs in the Jaina literature. The *Uvāagadasāo*[26] says that Jnatrikas possessed a Jaina temple, outside their settlement at Kollaga bearing the name of Duipalasa. *Cetiva* is the term used for Jaina temple which according to Hoernle means "properly the name of a Jaina temple or sacred shrine, but commonly applied to the whole sacred enclosure containing a garden grove or park (*ujjāna*, *vana-sanda* or *vana-khanda*), a shrine and attendants' houses."[27] This religious establishment might have been kept up for the accommodation of Mahavira on his periodical visit along with his disciples to Kundapura or Vaisali.[28]

Like the Buddhist tradition, the Jaina tradition also refers to the practice of erecting *stūpas* over the ashes of the Jinas. One such *stūpa* existed at Vaisali dedicated to the Jina Muni Suvrata.[29] *Stūpa* worship

[22] Barnet, *The Antagada Dasao and Anuttarovavaiya Dasao*, p. 36.
[23] For details, see C. J. Shah, *op cit*, pp 108-111.
[24] *Ibid.*, 112-86, 204-16; also cf *Report on Kumrahar Excavations*, 1951-55, pp. 10-11.
[25] For details, see U. Thakur, *Studies in Jainism in Mithila.*
[26] Hoernle, i, p. 2.
[27] *Ibid.*, ii. p. 2, fn. 4; For different interpretations of this term, see U. P. Shah, *Studies in Jaina Art*, pp. 43-55.
[28] C. J. Shah, 106
[29] *Avasyaka-Curni* of Jinadasa (c. 676 A. D.), pp. 223-27, 567.

in Jainism seems to have been a predominant feature. The *Āvaśyaka Cūrni*[30] while refering to the above *stūpa* at Vaisali, gives the story of the '*Thubha*' in illustration of *Parināmiki Buddhi*. The *Āvaśyaka Niryukti*[31] merely gives the catch-word, '*Thubha*' "which shows that the author of the *Niryukti* knew of the *stūpa* of Muni-Suvrata at Vaisali."[32] According to some scholars, it would be a mistake to suppose that *Cetiya* in the Buddhist passages of the *Mahāparinibbāna Sutta*[33] and the *Digha-Nikāya*[34] referred to funeral mounds of *stūpas* only of Udena, Sattambaka and others.[35] The Bahuputtika-*cetiyam* in the *Mahāparinibbāna Sutta* may be said to be identical with the *Caitya* of the same name at Visala (Vaisali) and Mithila referred to in the Jaina *Bhagavatī* and *Vipāka Sūtras*. This Bahuputtika or Bahuputrika *Caitya* was dedicated to a goddess of a name who was a prototype of the later Buddhist Hariti. "Some of these Buddhist *Cetiyas*, were, therefore similar to the Purnabhadra *Caitya* described in the *Aupapātika Sūtra*,[36] called *yakṣāyatana* after the well-known ancient Yaksas, Purnabhadra and Manibhadra by Jaina commentators. The description of this Purnabhadra *Caitya*, as given in the *Aupapātika Sūtra*[37] supports more or less the interpretation advanced by Hoernle stated above. It is said that this *Caitya* was in the *Udyāna* or park, called Amrasalavana, situated to the north-east of the city of Campa. It was very old in age, recognised by people as ancient, famous, praised everywhere, and *jñata* [38]

At Vaisali, recently an image of Mahavira (in black basalt stone) of the Pala period was discovered, which is now kept in a modern temple situated to the west of Vaisaligarh near a tank. This image is now respectfully worshipped in the name of Jainendra by the Jainas who flock there from all over the country.[39] We have reference to another Jaina image discovered in Vaisali in excavation.[40] Moreover, innumerable clay-sealings and self-impressions of more than 120 varieties, mostly of unbaked clay were found by Dr. Sloch, Spooner and others in course of excavations at the site. Jainism undoubtedly had a very great influence

[30] See U Thakur, *Studies in Jainism and Buddhism in Mithila*, p 98ff
[31] Vv. 949-51, Haribhadra's *Vṛtti*, 437, *Avasyaka-Curni*, p 567.
[32] U P Shah, *op. cit*, p 62
[33] Chap III Sections 36-37
[34] II 113; also see Law, *Geography of Early Buddhism*.
[35] U P Shah, *op cit*, pp 55ff
[36] *Ibid*, 55
[37] *Sutras*, 2-5
[38] U P Shah, *op cit*, p 55; for details see, U. Thakur, *Studies in Jainism and Buddhism in Mithila*, p 103
[39] See U. Thakur, *Ibid*
[40] P C Raychoudhary, *Jainism in Bihar*, 99.

in the area during the period to which these relics belong. But no definite evidence of Jaina antiquities can be ascertained on the basis of these huge finds.

Besides Vaisali, Jayamangalagarh (North Monghyr and a part of ancient Mithila) is popularly believed to have been an ancient seat of the Jainas,[41] though we have no definite corroborative evidences, literary or archaeological, to support or reject this traditional view. The Mauryan ruler, Samprati, is also held by tradition as a great patron of the Jainas and builder of the numerous Jaina temples[42] but unfortunately no remains are extant today.[43] In the case of Bhagalpur, the ancient Anga Desa (some portions of which definitely formed parts of ancient Mithila) we have a few Jaina antiquities. Mandara Hill is supposed to be one of the sacred places of the Jainas. It was here that Vasupujyanatha, the twelfth Tirthankara, attained his *nirvāṇa*. The top of this hill is a great object of veneration for the Jaina community. The structure is said to have belonged to Sravakas or Jainas and one of the rooms still contain a *caraṇa*. A few other Jaina relics were also found on the top of the hill.[44] Karnagarh hill near Bhagalpur also contains numerous ancient Jaina relics. We have a reference to a Jaina *Vihāra* to the north of the ancient fort.

Thus in the light of the above stated facts we can say beyond doubt that the torch of Jainism which was lit up in Mithila has kept burning in the state of Bihar as well as in other parts of the country.

[41] For the antiquities, history etc. of Jayamangalagarh, see *G. D. college Bulletin* Series. Nos. 1-4.

[42] *Brhat-kalpa-bhasya*, Vol. III, *gathas* 3285-89ff, 917-21.

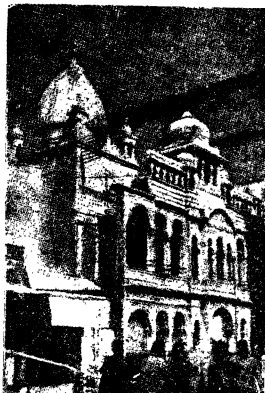
[43] U. P. Shah, *op. cit.*, p. 6.

[44] Beglar, *Archaeological Survey of India*, Vol. III; Qureshi, *Ancient Monuments of Bihar and Orissa*, (Section on Bhagalpur).

Ovation to Jainism

A Bouquet from the Press

Within the boundary of a material civilisation, the world of longing and desire, our life yearns for the Elysium of freedom and, thereby, the glory of realisation of the self. Indeed mankind has received such shafts of light from time immemorial which illuminated the world in their own perspectives. Thus, the religion of the Nirgrantha played its vital role in the changing phases of Indian history since Mahavira and earlier times. The vast number of Jaina monuments, sculptures, paintings and manuscripts will vouch for the importance of the religion in Indian Society from ancient epochs. Though such themes belong to the purview of archaeology Jainism as a religion is still fresh and inspiring to those who like to discover the meaning of life in non-injury. At present the literary activity of certain writers are gradually indicating a path to a lost horizon, the radiant valley of Jaina ideology and contemplation. Amidst the frosts of an unkind wilderness this is the way of the Kevali. Well-meaning articles and news-items are now appearing in newspapers with their valuable imports. All these reflect the hopes and appreciations of writers evincing, as it were, the knowledge and devotion in man. We are modestly presenting here such a bouquet from the Press. We shall be extremely grateful if this collection is liked by our generous readers.

—*Editor*

The Jain Swetamber Panchayati Mandir in Cotton Street, Calcutta, whose 150th anniversary will be celebrated on Sunday.
—Statesman

JAIN TEMPLE NOW 150 YEARS OLD

By a Staff Reporter

TUCKED away in Burrabazar's busy Tulaputty stands Calcutta's first Jain Swetamber Tirthankara temple, whose 150th anniversary will be observed on February 7. Celebrations in connexion with the event are already in progress. The *Makrana (Rajasthan)* stone facade of the building radiates charm in otherwise dull surroundings.

The Jain Swetamber temple at 139 Cotton Street was a two-storeyed building in the second decade of the last century. Dhiraj Singhjee Johury who installed in 1810 the image of Sri Adinath the first of the 24 Tirthankaras, in it brought it from Murshidabad—a Jain settlement in Bengal for a fairly long time. As he had no son, he made a gift of his house in which the deity had been kept to the Jain community in Calcutta. Jains called the place Gharderasar, where the image of a Tirthankara is kept for worship in a residential building.

In historic Calcutta, the significance of the cooperative approach to problems had even then been realized and the word 'Panchayat' was appended to the name of the temple when it was founded. A board of trustees elected by Swetambor Jains manages the temple and it's properties which have gradually increased through donations, subscriptions and endowments.

At the altars in the Jain Swetamber Panchayati Mandir is a galaxy of images of Tirthankaras. They are mostly decorated with silver angis (ornaments).

Calcutta has about eight important Jain temples of the Swetamber and Digamber sects, three are in Gouribari and one in Belgatchia. A Tirthankara of the Jain religion is one who after attainment of perfection illuminates the *world and its inhabitants through* his life and teachings.

To the Dadaji temple garden at Gouribari the image of Sri Dharmanath the 15th Tirthankara is carried from the Cotton Street Mandir for its annual short stay during the Kartick Purnima in October-November. The Swetambers carry the image in a silver throne on their shoulders.

Among the images in the Cotton Street temple is one (of Sri Adinath) which it is claimed is 1000 years old and another (also of Sri Adinath) 500 years old.

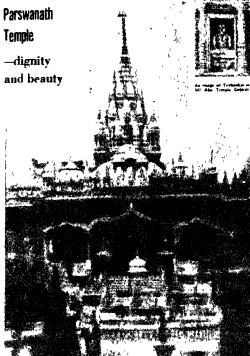
Seth Aumolakchand Parruck, a business man of Bikaner, came in 1855 to Calcutta where he settled. He commanded respect among members of the city's merchants and took the initiative in vesting the management of the temple in the hands of representatives of the Jain community. From then the members of the Parruck family have taken an interest in the temple and its management.

Facsimile of the special stamp to be issued by the Posts & Telegraphs Department on November 13 in honour of the saint Mahavira during the 25th centenary year of his Nirvana. The temple at Pavapuri in Bihar, where Mahavira attained Nirvana, has been adopted as a motif

(12) Amrita Bazar Patrika, Wednesday April 14, 1965

• MAHAVIR JAYANTI DAY

Parswanath Temple

—dignity and beauty

Parswanath Temple Calcutta, one of the loveliest places of religious architecture in India. A special study by staff photographer Panna Sen

The beautifully sculptured ceiling of Mt. Abu Temple, Gujarat. This is temple craftsmanship at its best

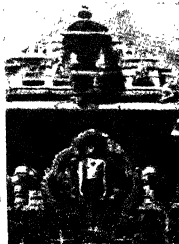
Dadabari Badridas temple, Calcutta

PHOTO-FEATURE

Dharma is perfect harmony. Kill not, restrain and give thyself to penance — this is dharma.

— Lord Mahavira

Jain Information Bureau
36 Badridas Temple Street
Sponsored by:
JAIN BHAWAN

Space donated by : INDIAN SILK HOUSE

Jain temple in Somnath Patan in Gujarat.

This statue of Lord Chandra Bhanu (Right), the eighth Jain Tirthankar was discovered while digging earth at Kolaghat, Midnapore

Eighth Jain Tirthankar's statue found

By A STAFF REPORTER

A white marble statue of Lord Chandra Bhanu, the eighth Jain Tirthankar was recently found from a depth of about 30 ft below the bed of the river Rupnarayan

The statue, 2 ft high and 20" wide, was discovered by the PWD men while they were working on foundation of the Highway Bridge over the river at Kolaghat, Midnapore

Though the statue looked like Lord Buddha apparently the local members of the Jain community claimed it of the eighth Tirthankar and demanded that the statue of their Lord should be handed over to them The PWD authorities to avoid disturbances, handed it over to the local Police

Since the statue had created a weighty archaeological interest some renowned archaeologists and State Ministers including Sri K N Das Gupta, Sri Bijoy Singh Nahar, Sri Syamadas Bhattacharya, Lady Ranu Mukherjee Sri Sarashi Kumar Saraswati, Prof Nirmal Kumar Bose and Sri S K Das went to Kolaghat on Sunday to see the statue and get the experts' opinions regarding its identity

On archaeological examination Prof Bose and Sri Saraswati intimated to the local people that the statue was of the eighth Tirthankar Lord Chandra Bhanu which was confirmed by the crescent sign at the bottom of the statue The sculptural style of the statue indicated that it had been craved in Bengal

Later Sri K N Das Gupta, West Bengal PWD Minister, declared that the statue might be handed over to the Jains provided they form a trustee to enshrine and maintain the statue properly

Amrita Bazar Patrika, Saturday May 26, 1973 (3)

National Council for Jainological studies planned

NEW DELHI May 25

The establishment of a National Council for Jainological Studies and Research is one of the high lights in the detailed programme drawn up for the celebration of the 2500th anniversary of the Nirvana (salvation) of Bhagwan Vardhamana Mahavira, founder of Jainism, in October / November 1974

The programme has been formulated by an executive committee under the chairmanship of the Union Minister of Education Prof S Nurul Hasan It follows the guidelines indicated by the National Committee for Commemoration of Bhagwan Mahavira, presided over by Prime Minister Mrs Indira Gandhi President V V Giri is a patron of the national committee

The celebrations programme includes the construction of a monument at Vaishali in north Bihar, the birthplace of Bhagwan Mahavira and the development of 'Vanasthali' (sylvan retreat) in south Delhi to be named after the founder of Jainism

Tw... Bal Kendras taking the name of Bhagwan Mahavir each attached to a district Nehru Youth Centre, will be set up in each state

Rural library centres also attached to selected Nehru Youth Centres will be formed in the states

Publications on the life and teachings of Bhagwan Mahavira and on Jain art, architecture and litrature will be underlaken Exhibitions, meetings, radio and T V talks release of documentary films and commemorative postal stamps and discussions in universities and academic bodies will als be part of the programme.—(PTI)

Rushava Tirthankar

JAINISM was known in Orissa even before the advent of Sri Vardhaman Mahavira the last Jain *Tirthankar* (Pathfinder) who was Buddha's contemporary. The first Jain *Tirthankar* or the founder of the Jain Creed was Rishava Deva pronounced as Rushava Deva in Utkal. The large number of ancient images of *Rushava Deva* found in different parts of Orissa remote from one another indicate that Rushava Deva was very well known in Orissa. Rushava Deva is still installed in some of the Jain temples of Orissa for centuries.

Jainism had a great hold on Orissa for centuries. Jain antiquities have been found in districts like Maurbhanj Keonjhar Cuttack Puri Balasore, and Koraput. The antiquities are ancient images of the *Tirthankars Jakshis Jakshims Chaturas* etc. There are Jain shrine with images of Jain *Tirthankars* old and modern in Bhubaneswar Cuttack and Chaudwar and other places.

During the time of King Kharavela in the First or Second Century A D. Jainism was the state religion. King Ashoka's grandson Samprati was a Jain and had given a great encouragement to the spread of Jain cult. King Kharavela and his descendants had the famous caves in the hills of Orissa Khandagiri Udaygiri and Nilgiri made out with a large number of Jain images sculptured on the walls of the caves essentially for the stay of the Jain monks.

Jain creed has had its impact on life-style of the Oriyas. Vegetarianism is deep-seated in the rural areas. *Worship of the Bata trees* (Ficus) *Kalpa-Bata* social custom are drawn from Jainism. Parables and some of the folk-tales of Orissa are apparently drawn from the Jain parables which are of limitless age. Ancient Oriya literature including the Mahabharat of Sarla Das is definitely coloured by Jainism. *The* story of *Janugaatha* in the Oriya Mahabharat of Sarla Das is definitely an ancient Jain parable in another shape. Works like the old *Baula Chauti, Rasugatha* have definitely a strong Jaina flavour. Oriya Bhagavat in some chapters repeat Jain ideology and code of domestic life.

But Jainism in Orissa very briefly touched here has a deeper impact on the religious life of the Oriyas. The two minor Orissan religious creeds of *Mahima Panth* and the *Alakha Panth* have been so deeply affected by the Jain faith that they could be described to be the offshoots of Jainism. In this article we shall discuss the affinities between the Jagannath cult prevalent in Eastern India as a cult under Hinduism and Jainism. The point of affinity are so many and so intimate that one may legitimately consider if *Jagarnath* cult is really *not a by-product of* Jainism which is the older creed. Jagarnath cult is not as old as Vaishnavism or Shaivism and is essentially confined within Orissa with some spilling over to Bengal and Bihar. Puri is the land of Jagarnath as the great Jagarnath temple is located in Puri. There are some Jagarnath temples in different parts of Bihar (Jagarnathpur in Ranchi is well known the Heavy Complex machineries are located here) and Bengal (the Jagarnath Ratha Jatra of Mahesh Village is famous). But Lord Jagarnath is not a deity as widely accepted in Hindu India as Shiva Parvati or Vishnu. The form of the handless bust of the deity is also peculiar. He is always worshipped along with Balabhadra and Subhadra. There are some principal ceremonies associated with the Jagarnath cult. The deities are taken out in a decorated chariot pulled by people in the main road (*Ratha-Jatra*). The deities are bathed ceremoniously (*Snan Jatra*). The body of the deity is changed and a fresh image is substituted (*Naba-Kalebar* and *Prana Pratistha*).

The *Ratha Jatra* is clearly an idea taken from Jainism. The structure of the *Ratha* or chariot is like a Jain Chaitya. In Puri and Bhubaneswar *Ratha-Jatra* is performed on the second day of the full moon in Ashadha month (July) and eighth day of the full moon in Chaitra month (April). These two days are considered sacred. Any type of good work may be performed in these days because they are known as *Kalyanaka* days. If we look for the origin of these usages we will have to go back to Jain classics. According to the Jainism on the Second day of the full moon in *Ashadha* the First *Tirthankar* Rushava (Rishava) was conceived. On this day each year *Chaitya Jatra* or *Ratha-Jatra* is celebrated. Many believe that Lord Jagarnath is the symbol of Rushava. So on that day Jagarnath's *Ratha-Jatra* is observed. According to some Jain classics Rushava was conceived on the fourth day of the full moon in *Ashada*. The conception period was nine months and four days. So he was born on the eighth day of the moon in *Chaitra* month. That day Rushava's birthday is observed in Bhubaneswar as *Ratha-Jatra*.

Like the *Snana-Jatra* (the bathing ceremony) of Lord Jagarnath the Jain deities also have their *Abhiseka* and *Snana* ceremonies. The custom of colouring Lord Jagarnath's eyes and the *Naba Jaubana* dress after his *Snana* remind one of the same with the Jain idols. There is nothing special to colour in Jagarnath except his eyes.

The name Jagarnath or Jagannath itself is Jain in origin. The Jain lexicon *Rajendra (Abhidhan Rajendra—Vol V Page 1385)* mentions that the name Jagarnath is another name of Jineswar or Adinath Rushav. The Baisra Ghanpiyani in the Jagannath temple seems to be the symbol of Rushava Deva's tree. The *Neela Chakra* of Jagarnath is the symbol of Rushava's *Dharma Chakra*. Wherever in India Lord Rushava is worshipped the place is known as *Chakrakshetra*. Mount Abu in Rajasthan so well known to the Jains is known as *Chakrakshetra*. Anandapur in Keonjhar district where Rushava was worshipped is another *Chakrakshetra*. Puri the seat of *Jagarnath* is also known as *Chakrakshetra*. The possibility of it being the *Pithasthana* of Rushavadeva at an earlier time is probable. Hindu religion is eclectic and is surmised that Rushava Deva was adopted as Lord Jagarnath.

P. C. Roy Choudhuri

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কলকাতার জৈন সম্প্রদায়

Dainik Basumati, a Calcutta Daily in Bengali, April 16, 1976. The article deals with the Jainas in Calcutta

भगवान महावीर

(श्री गणेश लालवानी)

तथागत बुद्ध की भांति भगवान महावीर भी ऐतिहासिक पुरुष थे । ५९९ ई० पू० उन्होंने क्षत्रिय कुण्डपुर में जन्म ग्रहण किया । उनके पिता का नाम था सिद्धार्थ । वे ज्ञातृ वंशीय क्षत्रिय थे । उनकी माता का नाम था त्रिशला । वे वैशाली गणतन्त्र के अधिनायक चेटक की बहन थीं । महावीर का पितृदत्त नाम था वर्धमान । ज्ञात वंशीय होने के कारण उन्हें ज्ञात पुत्र या नाय-पुत्र के नाम से भी संबोधित किया गया है । पार्श्वनाथ के पूर्ववर्ती तीर्थंकर थे भगवान अरिष्टनेमि । उनके पूर्व और २१ तीर्थंकर हुए थे । प्रथम या आदि तीर्थंकर थे भगवान ऋषभदेव । ऋषभदेव ने उस प्रागैतिहासिक युग में जन्म लिया था जब सभ्यता का प्रथम विकास होना शुरू हुआ था । ऋषभ देव के नाम का उल्लेख वेदों तथा पुराणों में भी मिलता है । वहां उन्हें वातरशन मुनियों के प्रमुख के रूप में अभिहित किया गया है उनका लांछन था वृषभ । सिन्धु सभ्यता का वृषभ सम्भवत उनकी स्मृति को ही चरितार्थ करता है । अत महावीर एक अति प्राचीन धर्म के धारक और वाहक थे ।

महावीर ने ३० वर्ष की उम्र में प्रव्रज्या ग्रहण की थी । उसके उपरान्त सुदीर्घ १२ वर्षों तक वे देश के विभिन्न प्रान्तों में घूमते रहे ।

इसके अतिरिक्त आर्य परिधि की सीमा का अतिक्रमण कर अनार्य और आदिवासी अध्युषित अंचल में उन्होंने प्रव्रजन किया था । इस प्रव्रजन के पीछे उनका उद्देश्य यह था कि वे देश की धार्मिक सामाजिक तथा राजनैतिक परिस्थितियों से परिचित हों तथा स्वयम को उस महान दायित्व निर्वाह के लिए प्रस्तुत करें । उस समय क्रियावाद, अक्रियावाद, अज्ञानवाद, विनयवाद आदि बहुत से मत प्रचलित थे । जिनके नेता थे अजित केश कम्बली, प्रकुध कात्यायन संजय वेलट्ठिपुत्त, पूरण काश्यप मंखलीपुत्त गोशालक आदि । महावीर ने इन सब मतों को आत्मसात किया और जब स्वयम को प्रस्तुत कर लिया तो धर्म-प्रचार में प्रवृत्त हुए । सुदीर्घ ३० वर्षों तक उन्होंने धर्म प्रचार किया । उन्होंने कोई नया धर्म या मत प्रचारित नहीं किया, बल्कि उसी प्राचीन श्रमण धर्म को नये परिवेश में नई शैली में प्रस्तुत किया जो श्रमण धर्म साम्य भावना पर प्रतिष्ठित था । यह साम्य केवल मात्र मनुष्य में ही नहीं यह साम्य विश्व के हर एक जीव के साथ में था । श्रमण धर्म जाति और वर्ण की श्रेष्ठता को स्वीकार नहीं करता । वहां गुरु पद का अधिकारी वह व्यक्ति हो सकता है जो कोई भी वर्ण का क्यों न हो पर सदाचारी और शीलसम्पन्न हो ।

भगवान महावीर के प्रदान का मूल्यांकन आज भी नहीं हुआ है इसका कारण यह है कि उनके अनुयायी उन्हें देवत्व के आसन पर बैठाकर पूजने लग गए और ब्राह्मण धर्म के अनुयायियों ने उनकी सम्पूर्ण उपेक्षा की । इतनी दूर तक की कि उनका नाम तक ब्राह्मण साहित्य में नहीं मिलता । लेकिन उनका प्रचार इतना सुदूर प्रसारित हुआ और उसका प्रभाव इतना विस्तृत हुआ कि महाभारतकार को उसे पूर्व पक्ष रूप में रखना पड़ा ।

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धीन होते हैं उस रात्रि में संयमी पुरुष जगता है । जिस समय अज्ञानी जगते हैं, आत्म-द्रष्टा ऋषियों के लिए वह समय रात्रि का होता है । योगिराज श्री कृष्ण तथा भगवान श्री महावीर, दोनों ही महापुरुषों की जन्मभूमियों में अन्तर नहीं हो सकता । अभिव्यक्ति के प्रकार तथा

Rashtramitra, a Weekly in Hindi published from Calcutta, April 10, 1976.
The article is entitled 'Bhagavan Mahavira'

SANTHARA

(Mercy Killing)

DR. J. C. BAID, M.S.

'*Santhārā*' means to end the life by avoiding to take anything by mouth, i e even water, so that within few days gross dehydration occurs and death ensures When it becomes fact that a person cannot prolong his or her life because of incurable diseases like cancer, malignant hypertension, cerebrovascular accidents; *Santhārā* or mercy killing is imperative. If such a person carry on his life with intractable pain, and as the condition deteriorates further many bacteria start multiplying in the body due to secondary infection, with the result killing thousands of lives more. Of course social and economical aspect are also associated with it In such a situation Jaina religion provides a descent way to end the life peacefully by obtaining '*Packhān*' (a word from religious text) from a Jaina monk. Thus relatives and people around the patient know about the outcome and try to adjust themselves to the forthcoming result In this way they can sustain the shock smilingly. This is the concept of *Santhurā* in Jaina religion The idea in publishing this paper is that what we are thinking in the 20th century, was described in the days of Lord Mahavira, i.e. 2500 years ago. This proves that Jaina religion and its concepts are based on scientific facts. Therefore late Sri Santivijayji, a Jaina monk from Abu Hills rightly said :

jahān vijñānkā sarvocca śikhar hai
vahān hamāre jñānki talhati hai

The following discussion will make it clear to a lay man the importance of *Santhārā*.

"Is it medically advisable and humanly desirable to end the life of a patient suffering from a fatal and incurable diseases?" was the subject of discussion among the young doctors sitting in the duty room. Probably the idea came from young doctor who was going to the ward, informed his colleagues that the patient was at the moribund stage. Many a doctors have been faced with this question, and recently it has come up with a great force in many countries.

The doctor resumed the discussion by introducing economic aspect of the case. He added "if euthanasia is practised the economic conditions of some families may improve and we can indirectly help the family planning programme also." He was right to a certain extent because patients complain of one trouble or the other, and the relations find it impossible to get all the medicines that the doctors prescribe to alleviate the pain of the patient. Besides, constant presence of the attendants of the patients interferes with their duties at the place of their employment. Thus if such patients as suffer from incurable diseases are laid to rest, it will be great help to the national economy. They are, in a way, a burden on their family, society and nation.

With the vastly improved and sure techniques at hand, it is now possible to predict the course of the disease with almost complete certainty. So with such a knowledge at our command, is it moral to prolong the agony of the dieing? The surgical and medical wards are full of advanced cases of cancer, heart diseases and other incurable diseases who beg to be relieved of their misery We, however, with firmly entrenched professional instinct of recurrence of life, keep them alive with as much zeal and ardour as we lavish on a young and vigorous man who has met with a serious accident, that there is nobility in this profession to preserve life. "I would not deny that", said the doctor, "however, there comes a stage in human life and conduct when excess of truth and excess of morality become a denial of both. In my opinion, it would be moral to terminate life at a certain stage." But before taking a final decision on it, certain points should be borne in mind. First of course, will come the overwhelming desire of the patient to be rid of his misery. Some times the patients becomes ill-tempered owing to unbearable pain and other symptoms. Moreover, when he comes to know that he/she cannot be cured, his/her agony will increase. Thus, the patient surrenders himself. Secondly the consent of the near and dear ones of the patient must be taken. This is very important since the relations cannot stand the agony of the patient and offer their consent for euthanasia It is because they know the inevitability of his condition and thus relieves themselves from this living death.

Lastly, the patient should be examined by three outstanding professional persons and certificate should be obtained from them as to the incurability of the disease. These safeguards may be further strengthened as we gain experience.

The ideas thrown up by the young doctor left me thinking as to the desirability of practising euthanasia. At the outset, looking to the logic

of his thoughts one could not help subscribing to his proposition. But on second thought one might disagree with him for accepting such ill thought out proposition. His argument was based on the suffering of the patient and those who attend on him.

I personally believe that human life should be ended only when there is no hope of patient's survival, and if we prolong his life more, we are prolonging the suffering and putting extra burden on relatives, society and nation.

Coming to our original discussion, what the doctors are discussing to with great fear, has already been taught by Lord Mahavir 2500 years ago. No religion has provision to end the life in any situation and at any stage in life, except Jainism which is as old as any religion yet it is based on scientific ideas; what advanced medical world thinks today, has been thought by this religion long back.

The Jainas and the Practice of Sati

SUSHIL SAHA

Many ancient peoples buried or burnt a man's widows, horses and other cherished possessions with the corpse in the belief that he might have all he loved and needed in the next world.[1] Such practices can be seen in ancient China and Babylonia.[2] In India, the custom takes us back to the days of the *Rg Veda*. The earliest datable notice of the self-immolation of the Sati occurs in the accounts of the Greeks who accompanied Alexander to India.[3] The first memorial of a Sati is found at Eran in Madya Pradesh.[4] This horrid custom became very common in the subsequent centuries as it is evident from the numerous Sati-stones all over India.[5] The scriptures not only approved but also laid down rules for self-immolation of the widow on the pyre of the husband.[6] The result was tragic. Every year hundreds of women met with a cruel death in the name of religion. In fact, this was a kind of human sacrifice practised and tolerated in a highly civilised country like India.[7]

It is gratifying to note that voices of protest rose against the evil custom from some corners. The poet Bana condemned the practice as early as the 7th century A.D.[8] The Tantric sects also denounced it strongly.[9] The enlightened Mughal emperors like Akbar even took some effective steps to suppress the obnoxious practice.[10] But it was legally prohibited as late as 1829.[11]

[1] *The Wonder that was India*. A L Basham, p 187.
[2] *An Advanced History of India*, p 822.
[3] *Ibid*
[4] *The Wonder that was India*, p 187.
[5] *Ibid* p 188
[6] *An Advanced History of India*, p 823.
[7] *Ibid*.
[8] *The Wonder that was India*, p 188.
[9] *Ibid*
[10] *An Advanced History of India*, p 823
[11] *Ibid*.

Among the people who severely criticised the custom of Sati and persuaded the people to stop it were the Jainas. This aspect of their activity, little known and appreciated, deserves a proper historical evaluation.

The Jainas preached that the practice of Sati was but a sort of suicide committed out of dark ignorance.[12] They believed that after death the soul is neither male nor female, hence, there is no question of union of the wife with the husband in the other world.[13]

The *Pattābalis* of the Jainas mention that when Jugapradhan Dada Saheb Jinadatta Suri was at Jhujnu in the 12th century a child widow belonging to the Srimal family was going to burn herself on the pyre of her husband. Dada Saheb prevented her from doing so by giving wise counsel and initiated her as a Saddhvi. The philosophy of the Jainas was against the practice of Sati. According to Devanna Bhatta, a great Jaina scholar who flourished in south India in the 12th century, the custom of Sati is a corruption of religion and should be condemned and discouraged.[14]

In the 12th and the 13th centuries we see widows among the Jainas who took care of children in the house of their father or husband or spent the life in a *Math*. Like the widowed Devi of the *Jñāna Pañcamī* they would say, "the only abode of peace for an ordinary man is God who can free him from all kinds of misery."[15] The Jaina philosophy brought a message of hope to many of the helpless widows who, instead of sacrificing themselves in the fire, engaged in the services of god and society. Among them the most celebrated were Karpura Devi, the mother of Prithviraj III, the younger sister of Purnapal, and Lohini, the queen of king Bigraharaj, Mayamalladevi, the mother of Siddharaj Jayasimha, Nayika, the mother of Mulraj II and Bhimdev II.

Alhana Devi and Gosala Devi, the two queens of Kalachuri dynasty even assisted their sons to administer the country with proper counsel.[16]

[12] *Bikaner Jaina Lekh Sangrah*, editor Agarchand Nahta & Bhanwarlal Nahta, p. 65.

[13] *Anandaghana-pada-sangraha*, p. 158

[14] *Vyavaharakanda*, p. 598.

[15] *Jnanapancamikatha*, X, 18-20.

[16] *Social and Cultural History of Northern India* by Brijendranath Sharma, p 67

Sri Anandaghanaji, the great Jaina ascetic of the 17th century, while on journey through the Medta city of Rajasthan found that the daughter of a Sresthi or merchant-prince was going to burn herself on the death of her husband.[17] The great ascetic gave her advice regarding life, soul and the physical existence. Then he recited the hymns of Jinesvara Rsabhadeva.[18] This recital deeply impressed the woman and brought a significant change in her mind and she returned home.

All the above mentioned facts make it clear that the messages preached by the Jaina ascetics as well as their active persuations saved the precious life of many distressed women who discovered a new significance of life and were assured that they too had a place under the sun and an important role to play in the social and spiritual life in this world.

[17] *Anandaghana-pada-sangraha*, p. 158.
[18] *Anandaghana Granthabali*, p. 259.

Against the Time in the Land of Silence

NEMICHAND JAIN

"For who, to dumb forgetfulness a prey,
This pleasing anxious being e'er resigned,..."

The recent departure of Sahu Shanti Prasadji to the world of the unknown, has been another shock and an irreparable loss after an earlier bereavement of his beloved life-companion, Shrimati Rama Jain. Both played the role of an unprecedented significance, as a pair of wheels of a chariot, carrying laurels with love and goodwill of the nation. They have arrived at last at the end of their great pilgrimage.

Sahuji, rose with a first class student career. He was a scientific genius with an insight which bade him serve the cause of an ancient nation, its imperishable culture as well as civilization. This work was entrusted to his left hand, Shrimati Rama Devi, who was as noble as the goddess of knowledge, the incarnate Saraswati. He visited the far off lands for a devoted motivation of developing the lagging industrial pursuits of the newly born India. He was a builder and a perfect builder,

"Ah, to build, to build
That is the noblest art of all the arts."

Shrimati Rama Jain was an artist, an artist with talent, educated at Tagore's Shanti Niketan, a successful trainee under the great builder, Sahu Shantiji. As a patron of the Bharatiya Jnan Pitha, she was a refuge to the down-trodden talents of the literary world. She appreciated, encouraged and awarded the creative works. She was herself cast as a

devoted aspirant through the cult of Bapu, and her love for all Indian languages was explicit and remained undying She felt herself a non-orthodox Hindu-Jain, and with a heartfelt love and vision she fondled the original classics. This was not only an end in itself, but their translations with authentic editions also served as means for refining the truth under her balanced vigil,

> "Truth is a trial of itself,
> And needs no other touch.
> And purer than the purest gold,
> *Refine* it n'er so much."

Thus she patronized research into the forgotten past, as a guide, with the love of a mother As a silver-lining among the clouds of dismay her perpetual interest in research encouraged contributors in the field.

Sahu Shantiji, on the other hand, distinguished himself as a noted philanthropist while all the way heading the Sahu Jain organizations, manufacturing and marketing a uniquely wide range of products of the basic needs to the rising nation. He had an intuition for maximum output through limited input-operations. Soon after the takeover from the nation's premier publishers of newspapers, Bennet Coleman & Co. Ltd., he successfully controlled the management to the benefit of millions of readers

Apart from establishing several educational institutions, he donated profusely lacs of money for the cause of oriental research, advanced learning and scholarship. He was instrumental in founding the Sahu Jain Charitable Society. The credit for establishment of the Vaishali Institute of Prakrit Learning & Research in Ahimsa and Jainology invariably goes to him and his donations His role of individuality made him a great and supreme social leader. He never forgot his promise, once given. stood as a rock among the lashing waves of a perturbed ocean, and reminded one of Vikramaditya, whosoever came to him with a wish The yearly award of Rupees one lac on literature was a historic decision at his instance

He had a scientific faith, faith that crosses across the fires unshaken, faith that makes one beloved of all. He had a pure disposition which made him bow before holymen. He was as pure as a crystal in his dealings and he loved scholars as kings. He lived as a gem of purest ray serene which continues to brighten the dark un-fathomed caves of an ocean.

He was fortunate to have his life partner in Ramaji, the goddess of wealth, in whose blessed contact, I could come very late, on 24th October 1971, at the time of her departure from Indore, at the aerodrome. Quite hesitant, as I was, I could not escape her sight, and she soon solved my difficulty by pulling a chair out of the rush and fuss. I sat there. I talked and talked, for the plane was a bit late. I reminded her of Jnanodaya, a premier magazine of the Jnanapitha, but she over-whelmed me in her blessings, "You are now to introduce Jnanodaya into the precincts of 'Tirthankar', I am with you."

If Sahuji was one among lacs of devoted nationalists, Ramaji was one among hundreds of women who have the purest cultural motivation, who had the zeal to stand behind the needy, the downtrodden, and the poor.

They have departed, once for all, leaving behind them not only the foot-prints on the sands of time, but also the steerage in the hands of their hopes, Sahu Ashok, Aloka, Manoj and Smt. Alakaji. They are equally capable sons of the land, and we hope that under the guardianship of Sahu Shreyansji, the society and the nation shall be able to recover the irreparable loss of the sublime lives, in times to come

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He who vieweth all creatures as his own self and seeth them all alike and hath stopped all influx of *karma* and is self restrained incurreth no sin.

—LORD MAHAVIRA

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इस अमृत से अनन्त भव की क्षुधा शांत होकर अपूर्व सुख की प्राप्ति होती है।

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